The iudgement of the Reuerend Father Master Henry Bullinger Pastor of the church of Zurich, in certeyne matters of religion, beinge in controuersy in many countreys, euen wher as the Gospel is taught.

Matth. xviij.

Wo be to the worlde because of offences, for it must nedes be, that offences shall come, but wo be to the man by whom the offence comyth.

Titus. j.

Take not hede to Jewyth fables, and commandements of men that turne from the truth.

1566.

¶ The names of the matters that are intreated of, in this booke.

1 Of mennes traditions, rites, & ordinances.
2 Of the ministry of the church, and of the dignitye and nedefulnes of the same, and that they are al of equal authoritie so many as be preachers & pastors, & are named in the scripture bishoppes or elders.
3 Who hath right and power to call and ordeyne ministers.
4 Of the authoritye of the magistrate, how far it extendeth, & with in what boundes it is limited and restreyned.
5 That Christ is only the head of the church and no other.

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Thenrie Bullinger in hys preface of the fyft Decade to my Lord Gray, of mens traditions, rites, and ordinances.

The papisticall bishoppes, abbates, & other sophisters of the church of Rome, being at Trent assemblid to maintaine the authoritie of the whore of babilon, beside many other false & vngodly ordinãces & decrees, ordeined that all other translations of the Bible shuld be reiected, and only the old Latin translatiõ shuld be taken for an authentike boke. And as touching the meaning of holie scripture, they do openlie condemne euery expositiõ that agreth not wt the sense which the holie mother church hath holden, and doth hold, and with the vniuersall consent of the fathers: for they saye that it belongeth vnto the churche to iudge of the trewsense and interpretation of scriptures. But in these matters I geue you warning to marke and diligentlye to examine. iiij. thinges. The first is, that they receyue not only the canonicall scriptures, whereby they may determine of the truth & falsehode of religion, but beside the scripture they ioyne also vnwritten thinges or traditions not writtẽ, but kept in ỹ church by cõtinuall succession. The second is that they mixe with canonical bokes other that

this mothe is a whore & bringeth forthe bastardes only.

here the papistes wil by this worde church should signify onli popes, cardinales, bishops, & malypretistes excludig al honest laymen from the church.

ar not canonical, & yet for all that they do curse them that receyue them not as canonicall bokes. The third is, that they thrust vpon the church for that authenticall boke the cõmon translatiõ of the Bible in Latin. The fourthe is, that they alowe no other sense of the scripture, but it that ỹ mother church alloweth. It appereth euidently, of these thinges what they do seke in the foresayd counsayll.

If that these fathers would haue the matters of Religion that ar in controuersy lawfully to be decided with scripture alone, what nede men to ioyne traditions that ar not writtẽ? As who saye, the scripture of God were not sufficient to make a perfyt reformation without traditions that ar vnwrittẽ. But they do know well ynough that ỹ cheife pointes of poperi can be proued with no expressed scripture, or with reasones deducted out of the scripture: therfore they feyne vnwritten matters or traditions that were neuer writtẽ, whereby they maye clout vp and supplie fytly that which they se they want in the scripture, & can not be proued therby. For these traditions being kept safe, euen their most folish absurdities may be kept safe also. For as oft as they shalbe disapointed for lacke of the authority of the scripture, they will

Princes & their clergi may make a sufficiẽt reformatiõ of their churches by the scripture alone, without any traditions, rites or ordinãce of their owne or other mens.

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run backe vnto the feyned deuise of theyr traditiōs. They wil make it a tradition to pray for the dead. Another tradition shalbe the wifeles state of ministers. They wyll make also a tradition of the masse. The vse of images in temples or chirches must also be a tradition. To be short, whatsoeuer the old churche of Rome hath hitherto agreably kept, shalbe a tradition, although it be neither found nor painted nor written any wher in any boke canonical, yea al though it be quite contrary to the scripture, And so that shalbe a tradition what they liste.

the ꝓpert of a righ papist is, when he i assaulted scripture, can not an swer: to fli for succore to fathers traditions vnwritten verities, or der a comli nes.

The Iewes also did brag in times past of their traditions which they call the traditions of the fathers, but Christ sayd vnto them, why do ye breke the cōmandemēt of God for your traditions? And afterwardes he doth shewe that they are contrary vnto his, by an example brought forth of theyr traditions and compared by setting one against another by the worde of God: & then he sayd afterwardes, ye haue made woyde the commandement of god for your traditions. Esay ẏ prophet prophecied well of you saying hipocrites, this people draw nere vnto me, and honor me ẇ their mouth and lippes, but their hart is far from me: but they worship me in vayne teaching doctrines of men. Therfor whylst we can pro-

Mat. 15.

Esay. 29

ye papistes call their liuinge traditions.

ue that their traditions which they call liuinge, be contrary to the written worde. I pray you then, who will denye but that they be refused and condemned of Christ with the traditions of ye Jewes? Let them set forthe therefore those they? traditions which they receyue euen as reuerently as ye scripture. For then it shall easelie appere by the likenes, or by the contrarietie, what came from the Apostelles, and what is priuelie conueyed in vnder their names.

This is without al dout, that the Apostels of God deliuered nothinge by their liuelie worde of mouth, that was contrary to their writinges which they deliuered afterwardes to their posteritie ye came after them. Wherefore that can not be Apostolike at all, which is contrarie to the writinges of the Apostelles, &c.

Who can deny but the writinges of Moises & the Prophetes are fullie perfyt. therfore the canonicall scriptures (whiche are the new testamēt and the old) are ynough for us, whiche as they conteyne the liuelie traditions necessarie for godlines, so they are sufficientlie furnished to teache, to reproue or to reforme, and fynallie to teache wherby the worshipper of god may be perfyt, & made redie vnto euery good worke.

These that I haue written now of traditions

tions are ynough for them that know the truth, but that prouision may be made for them that set to muche by traditions, and cry that it is most vnrighteous to despice generally al the traditions of the fathers, we make a playne difference amongest the old traditions of the fathers.

For to begin withall, I do se Irenæus and Tertullian disputyng agaynst heretiches: call the abridgement or rule of the Apostolike doctrine, yea and also the Symbole of the Apostels (called now ỳ Crede) though it were not set out in the same wordes, yet in the same sentences a tradition of the Apostelles. Who is there but he knoweth that that tradition was set out euen of the verie middest of the scriptures, and that it may be proued with infynite witnesses of scriptures? Therefore there is none of vs that refuseth any suche tradition, because there is none of vs that despice the authoritie of the scriptures teaching vs openly & plentuously to beleue as that vniuersal tradition against all heresyes and heretickes hath holden and taught. Furthermore the old fathers haue in some places traditions historicall, as is that tradition that is in some place written of John the Apostell which fled out of the bath when as Cerinthus entred into it. But when as these &

such like of the same kynd, ar neither contrary vnto godlines, neither do sowe any superstition, godly men do not abhor from them, yet for al that they geue not like authority vnto them as they do vnto the story of the Gospell. Furthermore there are other traditions not of that vniuersal rule of the faith, or of the other Chapters pertayning ther vnto, which are set out, & ar not all to gether historicall, but propounded and set forthe, of opinions, doctrines, and certeyne rites. Of which order they ar which they reherse amōgst other, that men shuld pray for them that ar departed, and virgins shuld haue vayles, or shuld be consecrated to perpetuall virgynitie, & be shut vp in monasteries. But how lytell these do agre with Apostolike scripture, I haue sufficientlye declared in another place. They bring forth also certeyne other traditions, that by the discussyng of them it may appere, howe perilous a thing it is, to receyue and alowe euen those traditions, which the most ancient writers do gretly regard and commend highly vnto the churche.

Irenæus against the Valentinians the second boke and the. xl. chap. speketh thus of our Lorde: therfor he was not far (saith he) from. L. yeares, and therfor they sayd vnto hym, thou art not. L. yere old as yet, & hast

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thou sene Abraham: and he stablisheth this his opiniō by apostolicke traditions in the chapter that goeth before, & sayth: He decli neth from the .XL. or .L. yere, which oure Lord hauinge did teache as the gospel, and al the old fathers beare witnes, which met together with John ẏ disciple of our Lord, and say, that John dyd deliuer them that tradition, for he abode with them vntil the tyme of Traiane, & some of them dyd not onlie se John, but also other Apostelles, & heard the same thinges of them, and they beare witnes of such a report.

These thinges word for word dyd that olde writter leaue, which is nombred to be amongest the eldest, but yf we receyue and alowe that traditiō, their shal folow a mer uelous confusion of tymes, though I talke of no other matters. For if the Lord was nere hand the fyftie yere of his age (let vs grant .xlviij.) it shall folowe, that Christ preachyd .xviij. yeres, when as it is suffici- ently knowen that he began his preching about the .xv. yere of Tiberi? Cesar, which was the .xxx. yere of the Lorde: neither do they folow any other account so many as do recken the tymes of Christ.

Therfore after the liuelye tradition of the Apostelles, whiche Ireneus foloweth very ernestly, Christ shoulde haue dyed, risyn

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agayn, and ascended into heauen, and haue sent the holie goost vnto his disciples, the viij. or. viij. of Claudij Cesar: but the order of the story of the gospell is contrary vnto this reckening, & also the actes of the apostelles, which make mention of Claudius, where as Paule the Apostell matters are
Act. 11. intreated, at what tyme a gret dearth and hungre dyd greuously vex the wole world: wherfore it is out of all dout, that the tradition which he with a full mouth fathereth vpon the apostells of Christ the Lord, doth shamefully begyle men. Who can (after such a foule error is spied) beleue afterwardes those lyynge traditions, though they haue the witnes euen of the most ancient writers? It is like that he dyd suche this tradition of Papias of Hieropolis a disciple of the apostels, for euen as Papias gretly regardyd liuing traditions, (wherwith men say that he was gretlie delighted) had Irenæus, Apollinarius, and certen other for the reuerence of Antiquitye, the folowers of his error of the millinarians whose fyrst fundation he layd. And in the meane tyme, the hieght lerned man Eusebius bishop of the church of Cesaria, doth not greatlye regard his iudgement, for in the thyrd boke of his ecclesiasticall historie & the .xxxix. Chapter, he doth write in ex-

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presse wordes, that Papias wrote some fables: why shuld we therefore be blamed, yf we either vnwillingly or not at all receyue those lyuing traditions? Beside these that I haue rehersed before, this is also to be added, that the notable grete strife that rose betwene the churches of the east & west, concerning the keping of easter, sprong vp of those liuely traditions, wherfore I haue good cause to suspect them: for whē as the Preistes of the West iudged that the tradition of Peter and Paule the Apostelles concerning keping of Easter, ought not to be despiced, and the Asians dyd hold that they followed the tradition of saint John, there rose vp a very hote & sharpe contention betwene the East and the Weaste, in so much, ẏ Victor (a Minister of the church of Rome) was not afrayd to curse and excommunicate them of Asia, for the which doing he was sharpelie reproued of ẏ Martyr Ireneus. Moreouer there was found a notable Historiographer called Socrates, who did interprete to speke openly against both ẏ traditions concerning celebratyng of Easter, both it of the East, and also the West. For after that he had brought forth certeyne places of scripture, he concluded at the length, that the Apostelles deliuered no tradition to the churche concerning the

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celebrating of Easter. If any man require his wordes, they are these: Nusquam Apostolus, nec ipsa Euangelia, iugum seruitutis illis imponunt, qui ad prædicationem accedunt. that is: Neither the Apostell, neither the Gospelles, lay any yoke of boundage vpon them which come to the preching. &c. which ye may find in Tripartita historia. What then should hinder vs, but that we may speke against such traditions, that are cantrary vnto the scripture? These being so playne (that they can not be denied euen of oure enemyes) we will not suffer vs to be drawen away from the vndoubted and sure scripture vnto these vncerteyne traditions. Surelye yf those Fathers of the Councell of Trent were sincere, and had a hote zeale to set out the truth clearely, and to helpe the churche, doutles they woulde suffer themselues and all their doinges to be iudged of that best and greetest God, and of his most trew word. But because they refuse to do that, & set out certeyne fabulose traditions, they haue openly declared vnto all the worlde, what helpe & strength they trust to haue for the maintenance of theyr cause of the holy scripture.

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¶ The same Bullinger in the 5. Decade the. 4. Sermon.

It is not lawfull for the Bishoppes of the church of God (as the Papistical Prelates do falsely boast) to ordeyne new lawes, & to set forth new doctrines. For the doctrine of Christ, which was deliuered vnto the Apostels, is only to be receyued into the churche. For God chalengeth this vnto him selfe, as only dew and belonging to him, to rule and gouerne all his, with the lawes of his word.

Byshopes haue no authoritie to ordeyne newe lawes, & to seth forth newe doctrines.

Of the ministry of the church & of the dignitie & nedefulnes of the same, and that they are all of equall authoritie, so many as be preachers and pastors, and are named in the scripture Bishoppes of Elders.

Decad. 5. Serm. 3.

GOD may thorough the priuie lightning of his spirit, without the labor of men (as his power is tyed to no creature) regenerat all the worlde, and gouerne his churche: but as he refuseth not his creatures, neither destroyeth his worke, & doth al thinges in order: So from the beginning of the worlde by & by he spake vnto the worlde by the Patriarches, then by

by the Prophettes, afterward by the Apostelles, and at this tyme he ceſſeth not to geue Doctors and Paſtors, that is teachers & feders. And ſo he teacheth vs, that we ſhuld not tempt god, that is, not to looke for a priuie inſpiratiō with the Enthuſiaſtes, but to knowledge a iuſte order, and that ỹ Lord him ſelfe doth ſpeke by men, of whom he will that we ſhuld learne religiō.

The Eunuche being ſtueard of ỹ Quene Candaces of the Ethiopians, red the ſcripture, and the Lord could by a priuy inſpiration haue taught hym the matter of faith, but a Doctor & an interpreter is geuē vnto him, to wyt Philippe. Euen likewiſe Paule a teacher of the gentiles was caried vp into the thyrd heauen, and was taught of Chriſt him ſelfe & not of men all the chiefe pointes of our religion, yet not withſtanding he was ſent to Ananias being a man. The Angell of ỹ Lord is ſent to Cornelius the Centuriō of the legion of Italie being in Ceſarea, which might haue taught hym of all the matters of trew religion, but he commanded hym to ſend for Peter the Apoſtell, he (ſayd the Angell) ſhall tell the all thinges that thou muſt do. For that cauſe the miniſters are called ſauiours, to turne men, & there worde is called not the word of man, but the word of God, they are take

Act.8.

2.Cor.12

Act.9.

Act.10.

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to despice God that despice them. They bind & lose, & they are named to be holders and forgeuers of syn. For Abdias the prophet maketh mention, that sauiours shuld go vp into the mount of Sion, which place all men expound to be vnderstanded of the apostells. Paule speking vnto king Agrippa, (& rehersing the wordes of God, which was brought vnto hym) sayth: I send the vnto the gentiles, that thou may open the eyes of them, that they may be turned frō darkenes to light. Christ also sayth in Luke the. x. he that heareth you, heareth me, and he that despiceth you, despiceth me. Whose soeuer synnes ye forgeue, they are forgeuen, and whose soeuer synnes ye hold they are holden. &c. Act. 26.

Some wresting these places of scripture against their natural sense, do almost geue equal portion to the ministers with Christ, and it that belongeth onlye to Christ, maketh common to the ministers, & they saye the ministery must be decked, least it come in contempt amōgst prophane men, & some other do speke so of the priuie drawing of ỳ spirit, that they may seme to make voyd the outward ministery and to destroy it, & to set nothing at all by it. Therfor the ministery must be restreyned within certeyne boun

boundes, least by the affections & desiers of men it be drawen hyther and thyther, & either men regard it to much or to litell. Well let the ministrye be adorned and be holden in authoritie, but without any iniury or ignominy vnto god, for it is not seaminge vnder the pretence of the ministry to geue that vnto mans worke, which belongeth only vnto God, of whom only all men ought to hange, and whom only men ought to regarde as the only well, & geuer of all goodnes. Therefore faithfull Ministers of the Lord Jesus Christ do diligently prouide, that they maye kepe to Christ his glory and authorite vndefiled, and his Perfkhode, in al pointes hole, for that same Lord Jesus sitting at the right hand of his father in the trew tabernacle, whiche God made and not man, abideth a preist, yea the only high Preist of his church, for euer, exercisynge styll all the offyces of a preist in the churche: he teacetb, and is the onlye teacher in the churche, he is the master, & teacheth his scollers (that is, the church of the faythful) geuing vnto it the holy goste, making vs new men, drawyng vs, sanctifying vs, and assoiling of vs: which thinge the scripture doth expressedly teach euery where. This glory and this power hath he geuen vnto no man, neither is ther any ministre

ster (except he be blinded with deuelish pryde) that will chalenge it vnto hymself as the worker of the proper workes of Christ, either for Christ, or in Christis place, or with Christ. The Apostels ye most faithfull ministers of Christ, and the most chosen instrumentes gaue not the holy goste. They drew not the hartes, they anoynted not the myndes, they dyd not regenerate the soules, they dyd not delyuer vs from synne, death the deuill and hell. All these are the workes of god, which he maketh common to no man: wherefore the most holy baptizer denyed in expressed wordes, that he was Christ: he denyed that he dyd baptise with the holy goste, but he sayd, I baptise with water, but he shall baptise you with the holy goste.

Yet for all this the ministry of the church is not in vayne. The Senators & the seruantes of a kyng haue not equall power with the kynge, neither are they kynges of the kinge, but their seruyce is not therfore voyd and in vayne. Therefore it that Christ the sonne of God the hiest, best, and greatest bishoppe of hys churche, worketh in his catholike church inwardly in mēnes myndes, (as thonly searcher of mens hartes.) The same doth he shewe outwardly, & witnesseth by his ministers whō the scripture therfore calleth witnesses, cryers, preacher

chers, or messengers. Ye, (sayth the Lorde vnto ỳ Apostels) shalbe witnesses, because ye haue bene with me from the beginning. And Paule sayth, I am a preacher of the gospell, and an Apostel & a teacher of the gentils: and therfor when as the ministers beare witnes vnto the sonne of God, and by his word promise euerlastinge life. Their word is called not ỳ word of men, but the word of God. And some tyme it is sayd, that they do saue and lose men from syn, for they ar messengers and cryers or preachers of the kinge, which is the trew deliuerer, which sent them to cary the message of forgeneues of synnes: wherfor all thinges that long vnto life, saluation, and deliuerance, ar iustely ascribed to Christ the deliuerer. Paule the fyrst to the Corinthians the. 4. calleth the ministers, workers with god and stewardes of the mysteries of god: for the ministers do preche, & like stewardes delyuer out and dyspose the saluation which the Son of God hath wrought, the which also he alone dothe grant. And so ar they with workers.

note, that the true ministers ar called workers with god.

The same Paule accordyng to the doctrin of the Gospell, which liketh a techer in the churche vnto a sower, compareth the ministers vnto gardiners and setters of trees to whom he vouchsaueth to geue the prais of outward trymmyng or dressinge, refer-

ring vnto Christ the Lord the inward wor-
kinge. What (saith he) is Paule? or what is
Apollo, but ministers? by whō ye haue be-
leued, euyn as the Lord hath geuē to euery
one. I haue planted, Apollo hath watered,
but God hath geuē the increase. Neither is
he any thing that planted, nor he that wa-
tered, but God who geueth the increase.

Therefore, when as Paule in the seconde
to the Corinthians, the third chapter, doth
say: Ye ar Christes epistel, serued forth by
vs, and written in, not with inke, but with
the spirit of the liuing God, & not in writ-
en tables made of stone but in tables of ♀
hart, which ar made of flesche. Wherfore we
must with diligence put difference betwene
the worke of the spirit, and the worke of a
man or a minister. 2.Cor.3.

The Apostells ar ministers & prechers of
the gospell and not of the letter, but of the
spirit, not because they do geue ♀ holy spirit,
but because they be prechers of the gospell
of Christ, which gyueth the holy gost.

But also saint Paule spekinge of the en-
des of the ministry ordeyned of God ma-
keth mention of vnitie of the Ecclesiastical
body, wherewith he ioyneth many other
excelēt good giftes. He ordeyned ministers
to the makyng perfyt of the saintes, into
the worke of ♀ stewardshippe, & to the edi-
fication of the body of Christ, vntill we co-

me all vnto the vnite of the faith & of the knowledge of the sonne of God, to be perfit men, to the measure of the full growen age of Christ. &c. These endes of the ministry of the churche ar evidently sene in the prechinge of the word of God. God ordeyned the ministry in the church, that all the members shuld be brought into vnite and agrement of the body, and be subdued and subiect to Christ the hed, that we may growe vp in him, & be come perfyt men. &c.

This we do also gather of these thinges that the ministry of the church, though it be exercised of men, yet for all that it is not mans doing, that is to say, inuēted of men. The beginning of the ministry came from heauen, and was ordeyned and apointed of God himselfe, therefore the dignity of it is wonderfull excelent. The first precher was God himselfe in Paradise, yea euen ꝑ sonne of God, who alwayes by the meane of the holy gost hath spokē vnto ꝑ fathers: euen lyke as after ꝑ he was incarnated, he was geuen of the father to be a teacher and a doctor to all the worlde. This same preched to our parents Adam and Eue repentance and remission of synnes. &c. Adam succeded into ꝑ ministry with his children & his childrēs childrē Seth, Enos, Enoch, Noe, Sem, Abraham, with his children & offspring, euen vnto Moyses, who gouerned the church in

frō whēce came the ministry & the office of a pastor.

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his tyme, & after him were geue Prophets and Priestes vnto the tyme of Iohn Baptist, and of Iesus the promised seede that is Christ our King and hie Priest. And he afterward sent into the worlde his Disciples, that is to were, his Apostels, who ordeyned for theyr successors Bishopps and Pastours. Therfore God himselfe is heard in the voyce or doctryne of his Ministers. Wherefore we are commaunded to heare the ministers preching the Gospell, as the Angells or messengers of God, and euen as the Lord himselfe. Therefore the Lord our hie Preist speketh vnto vs at this same tyme by ỳ ministers that preach his word. From henceforth +who will despise the ministery & the faithfull ministers of Christ: When as the Lord himselfe our Sauiour toke vpon him the office of a minister, and was made an Apostell and Minister of the churche of the Iewes. But now a dayes in the last tymes of all wherein scorners and Epicurians beare the cheife rule in euery place, the ministry of the word of God is reckened a vile thing & nothing regarded. But if ỳ ye will make a discourse through all ỳ tymes, & will exampne them from this tyme euen vnto ỳ beginning of the worlde, ye shall find the wyfest the most righteous, & the best men in all the worlde dyd greatly esteme and regard the word of God, the

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Prophets, & the holy Apostels of God. &c.

First we will declare what orders or what offices the Lord himself ordeyned from the beginninge, or whom he hath made for to be in the holy ministry of the church. We will begin fyrst with Christ oure Lord, of whom Paule spekinge saith, he that went downe, the same is he that went up agayne above all the heauens, that he might fulfyl all thinges. And he gaue some Apostelles, some Prophettes, some Euangelistes, some pastours & teachers to the making perfyt of the saintes in to the worke of ỹ stewardshyp to the edificatiō of the body of Christ. Therefore our Lord ordeyned Apostelles, Prophettes, Euangelistes, pastoures and teachers, by whose labor he apointed that his church shuld be bylded kept & gouerned.

By whom the church ought to be bylded & gouerned

This word *Apostolus* is a new word, and was geuen of the Lord himselfe to ỹ twelue whom he had peculiarly chosen and apointed to be doctors and teachers of the nations. For we rede thus in the fyrst of Luke. The Lord called his Disciples (that is his scollers) and chused out of them. xii., and named them Apostelles, but this word Apostel signifieth, one that is sent, a messenger, a legate, embassator or orator. For we rede in S. Johns Gospel the. xiii. Chapter, There is no embassator or legate greater then he is that sent him. The Apostels had

What this word apostell signifieth.

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no certeyn boundes or lymites apointed vnto them, for the Lord saith in the gospel, Go your wayes into all the world & preach the gospell to euery creature. These ar the first cheife bylders of the church of God, of whō in old tyme ỳ Apostolick churches had the name, I meane of those ỳ the Apostels did first found, as was Antiochia, Ephesus, Corinth?, & many other, wherof is mentiō made in the actes of the Apostels.

Thys word a Prophet is largely taken, whereof I haue spoke before; but Prophetes at this present, ar they which excell by a speciall reuelatiō, by whom the Lord sheweth afore hand, thinges that shall come vnto the church, And such aone, was Agabus, Act. 11. 21. Sometyme wyse men and godly indued with a singuler gift of interpreting the scripture, were called Prophetes, as it appereth playnly by ỳ wordes of the Apostel, the first the Corinth. the. 14. what this word prophet signifieth.

An Euangelist is a preacher of the gospel of Jesus Christ sent out with the authoritie of an Apostell, we rede that Philip was such aone, Timothy such another. what is a euangelist

Pastors or shepherdes watche ouer the flock, and haue the charge of the people of God, feding the church with the word of truth, and driuing away wōlues from the shepefold. The Prince of all shepherdes is that good shepherd Christ, which sayd to what ar pastors or shepherdes

Peter, fede my shepe. wherefore he ioyneth him selfe with the shepherdes.

Doctores, or teachers, haue the name of teachinge, and I can not perceue, wherein they differ from shepherdes, except they do only teche, & be not charged with the pastoral charge, as be for the most part the interpretars of the scriptures, and the gouerners of Christian scoles. We find some tyme in the scripture other names of gouerners of the church. S. Paule the Apostell saith vnto the Pastors or shepherdes gathered together in the Counsail of Miletus, Take hede to your selfes and al your flocke, ouer the which the holy gost hath set you to be bishopps or superintendents to fede the flocke of god. But bishopps ar called ouerlokers, spies, watch men, & they[e] rulers. The apostel calleth bishops watch men, the kepers of the Lordes flocke, and house gouerners of Christ, or steuardes of the ministries of god in the church.

But *Presbyter* that is to say an elder hath his name of his age, for in tymes paste the charge of the cõmon welth was betrusted vnto the elders, as to men being exercised with much experience and long vse of thinges: for the gouerners of citties haue bene called aldermen and seniores. For euen as the common welthes haue their Senators, so hath the church her elders, as it doth ap-

pea-

beare in the Actes the. 14. 15. 20. 21. Therfore te elders in the church of Christe ar either Bishoppes, or ells wyse & lerned men ioyned with the Bishoppes, that ꝑ Bishoppes may more easely beare their burthen, and the churche of God may be gouerned both better & more easely. ffor Paule saith, that ꝑ elders that rule well, be iudged worthy dubbel honor, and most of all, they that labor in the word and in teachinge. Therfore there were some in office in ꝑ church, who although they did not teach continually as the Bisschoppes, yet weare they present with them that did teache in all matters. It may be that in some place they ar called of the same Apostell Gouerners, to wete, the cheife officers of discipline, and in other busines belonging vnto the church.

Ther is much mention made in holy scripture of Deacons, and in ecclesiasticall writers of *Sacerdotum*, that is sacrificers, or offerers vp of holly sacrifices. In the primityue churche the charge of prouiding for ꝑ poore was committed vnto deacons, as is playne in the first of the Actes of the Apostelles. But this word *Sacerdos*, which is a sacrificer, or offerer vp of holy thinges, semeth to be brought out of the church of the Iewes into the church, or ells ye be not able to fynd in the new Testament, that the ministers of the word of God and the chur

what this word Sacerdos signifieth.

ches ar called *Sacerdotes*, that is, sacrificers: but after such a manner as all Christians ar called sacrificers, of Peter the Apostell.

wordes in cripture ne vsed or another

Here must I not passouer in silence, that these wordes aboue rehersed, ar in the scripture one vsed for an other: for Peter an Apostell of Christ the Lord himselfe, calleth an elder, and the same in the Actes of the Apostelles calleth an Apostolshippe a Bishopship, or the office of a Bishoppe: and also Saint Paule calling the elders ỳ were at Miletus, and talking with the same, calleth them Bishoppes: & in the Epistel vnto Titus, he commandeth to make in euery citye elders, whom by and by after he calleth Bishoppes. Ther is no man so grosse, but that he wil grant that the same ar doctors and pastors.

The office of prophetes, apostles & euãgelistes were ordeined only for a tyme in the beginning not to endure for euer as the other ministers were.

It doth appere that the order of the Apostelles, Euangelistes & Prophettes in the beginning were ordeyned of the Lord for a tyme for the consideration of the matter, persons & places for these many hundred yeares, & by and by after that the kingdom of Christ was founded, ỳ Apostelles, Euangelistes, & Prophettes cessed to be any longer in the worlde, and in their places came bishoppes, pastors, teachers & elders, whose order most stedfastly hath continued in the church. In the order of Bishoppes and elders from the beginning was great humi-

lity, charity, and concord. There was no stryfe or contention about preewynence or tytels or dignities, for al men did acknowledge themselfes to be the seruantes of one Lord, and to be coequall, or of like dygnity in all poyntes in their office. The excelency of gyftes made them vnequal not in office, but in the gyftes: yet for all that they that had gottē more excelent giftes, did not despise them of the meaner sort, neither thei of the meaner sort, enuyed the other, for their giftes sake. That did sticke fast in the depe rotes of those old bishops, which the Lord sayd to his disciples cōtendinge who shuld be most excellent and greter then another. Verely I say vnto you, except ye be turned & made like vnto children, ye shall not enter into the kingdom of heauen. Therfore at that tyme the bishoppes contended not for superiority, neither for ẏ patrimony of Peter, but who shuld excell thother in purenes of doctryne, and in holynes of lyfe.

of the equalite of ministers.

Mat. 18.

And then ẏ church florished & encreased so that though the most myghtiest princes of the worlde did pursue ẏ church of Christ with sword and fyer, yet neuertheles the church did byde styl in the victory against all the assaultes of the deuyll & the worlde stedfastly, & increased more and more, & became more excellent. O happy were we, yf ẏ the pastoral order had not bene changed, but

Where prechers and pastoures ar perfit no tyrāny can preuaile against the gospel.

but the naturall simplicite of the ministers
ꝑ was at the fyrst, & their faith, humilite,
and diligence had cõtynued vncorrupted.
But in cõtinuance of tyme, all ꝑ old synce-
rity, humility, & simplicity, vanisheth away
whilst some thinges were turned ouer, and
some willingly went out of vse, or by craft
ar taken away, or put vnto the scripture.

¶ The same Bullinger in the. 5. Decade
the. 2. sermon writeth thus
of the same matter.

of whence the supremacie of the church of Roume is

The supremacy of the church of Rome
is of men, and not of the doctrine or
tradition of Christ, nay it is quite contrary
to the ordinance, doctrine and example of
Christe, which will that his Apostells and
apostolicke men shuld not reigne like prin-
ces of this world. he apointed ministers or
seruantes, which shuld serue the church.
The church sitteth downe at the table, the
seruers set on the table, the meat, which
they haue receyued of they' master, & they
do cut & carue out rightly the word of the
Lord. Christ in erth refused the crowne, and
he being the Lord of all, serued, and he will
not ꝑ his seruantes shall clayne vnto them
any prerogatiue by the reson of their age.
he that is elder amongest yow (sayth he)
shalbe as the yonger. Therfore he cõman-
deth that they shalbe all equall, and not one

about

aboue an other: wherfore saint Jerom doth iudge very well, where he saith, that it came in only by custome, & not by the authoritie of God, that a preest or elder shuld be made a Prelate aboue the other, and shuld be called a Bishoppe, when as of old tyme *Presbyter & Episcopus*, that is, the Elder and the Bishoppe, were of the same honor, dignitie, and power. Here is to be marked, that S. Jerom in this place doth not speke of the Monarchie of Rome, but of euery Bishoppe singulerly set aboue the elders in euery citty. And that do I not speke, because I do leue vnto mannis authority, but to shewe, that the maiority or superiority may be easely ouerthrowen by the witnes of man, and that it did not spring from the Sonne, and the word of God, but from the iudgement of men. And therefore Christ alone & none other, abideth the only hed of his church, & the Bishoppe of Rome is nothing lesse then the hed of the church militaunt. And moreouer, we stedfastly cleaue vnto the holy Gospell, and the vndouted doctrine of the Apostelles, which taketh away all the pryde of superiorite, & commandeth vnto vs the ministry, & the equalite and lowlynes of the ministry, as the Apostell witnesseth. 1. Corint. 4. Let a man regard vs, as the ministers of Christ, and stewardes of the misteries of God.

Christ alone is the hed of his church.

And

And vnto this perteyneth all most the whole .x. Chap. of Iohn, where in the Lord apointeth himselfe the trew and only pastor of the vniuersal church. The shepefold of this pastor, is but one only, and that is the Catholicke church gathered together by the word, out of the Iewes and gentiles. Therefore the shepe of this shepefold, ar al the faythfull men in the whole worlde being obedient, and geuing them selues to be ruled vnto the supreme Pastor Christ, who although he make partakers of this name Pastor, the ministers apointed to serue the church, yet for all that he reserueth vnto himselfe alone the supreme pastorall cure, and the cheifest power & dignitie. Pastors of churches that ar men, ar all equall & seruantes. Christ the vniuersal Lord & Pastor is the Prince and Lord of Pastors. And a lyttel after: Peter made no mention of any rule or lordshippe, but in expressed wordes forbiddeth lordshippe, for euen as he was apointed of the Lord a minister & an elder, & neither Prince nor hiest Bishoppe: so did he ordeyne no Princes in the church, but only ministers and elders, which shuld fede the flocke of Christ with ỳ word, & that shuld they do frely & lawfully setting a syde all subtyle craftynes & craftie subtylties.

¶ Who hath right and power to call & ordeyne ministers. Decad. 5. Serm. 4.

We haue declared in the second sermon of this decade, that frō the beginning the lord did geue power, right & authority vnto his church to chuse & ordeyne lawfull ministers, by the example of the oldest churches in the world, that is to say of Ierusalem, & of Antioche, wherof the one did not only ordeyne vij Deacōs, but also Matthias ỳ Apostel. And the other, segregated forth or send out into the ministry the notable Apostels Paule & Barnabas. Beside this, the churches of ỳ Gentiles, being well taught of Paule & Barnabas, by their voyces together agreably gathered, dyd chuse elders or gouerners of churches. Act. 14.

The Pastors themselues in this matter had the cheife office, for Peter fyrst propoundyng the matter, Matthy was made an Apostell by the church. The old church kept many yeares diligently this ryte and manner. For Cyprian in the first booke of his Epistelles, the. 4. Epistell, sayth thus: The common people hath most of all authoritie to chuse worthy Priestes, or to refuse vnworthie: which thinge we se dothe come from the authority of God, that the priest in the presence of the people shuld be chosen in the sight of all men, as the lord commanded Moises in the booke of Nume

Act. 1. ministers ought to be such, as haue ben trained vp in godlinesse.

meri, and said vnto him: Take Aaron thy brother and his sonne Eleazarus, & thou shalt set them in a mountayne before al the synagog. God commanded that the priest shuld be set before all the synagog, that is, he teacheth them and sheweth, that the ordeyning of priestes ought not to be done without the knowledge of the people that doth assist and stand about that the people being present either the faultes of the euill may be opened or ellis the good dedes of the good may be commended, and that the ordinance may be iust and lawfull which is examined by the voyce and iudgement of all men. So far hath Cyprian spoken. And this māner cōtinued still euen in saint Austines tyme for they is an epistell bering the number of an hundred & ten which witnesseth þ Austine did ordeyne Radius to be his successor, and that the people with a loude voyce consented therto. In the later times, when as the people oftymes did behaue themselues inordinatly & tumultuously in the election of pastors, the ordeynyng of them was referred to certeyne men, þ were apointed for that office, & chosen out of the Pastors, Magistrate, & cōmon peple. These iij. propounded or named excelent men, and he þ was thought best, was chosen. Some part of this matter is declared of the Emperor Justinian nouell. constitut. 123.

In þ primatiue church or anon after neither the prince neither the bishops did chuse & elect þ minister without the consent, either of the hole church or of some notable persones apoynted by it.

They

They ẏ iudge that all power of orderinge & makīg of ministers belōg vnto bishops. &c. Use these places of scripture. 1. Titus: Therfore I haue left thee in Cādy ẏ thou shuldst ordayn in euery citty elders &c. and. 1 Tim. 5 Take hede that thow lay not thy hand. &c.

But we say, that the Apostelles did not occupy tyranny ouer the church, and that they did not alone exercise all thinge belonging vnto the election, and ordering of ministers, & that they did not shut out other men, that were in the church from ẏ office: for ẏ Apostelles of Christ made Bishoppes & elders in the church, but not without the common councell of the church, or without the consent & alowing of the people, which doth manifestly appere by ẏ electiō or ordering of Matthie, as before said.

The Lord said in ẏ lawe vnto Moises: Thou shalt ordayn iudges vnto thee. In an other place he saith: Thow shalt prouide out of al the people, some, whom thow shalt make gouerners ouer them. And agayne Moises saith vnto the people: Geue out of yow wise mē, who may be made gouerners ouer ẏ people. &c. Therfore euē likewise as Moises did nothing after his owne will in the election of ẏ Magistrate, (although it was said vnto him, thow shalt make vnto thee iudges) but did all thinges with the cōmon coūcell, & aduise of the people. So doubtles

blessed Titus, although it was said vnto him, thou shalt make in euery cytie elders, yet he understode that so, ꝑ it was not lawfull for him to do any thing without ꝑ aduises of the church. Wherfore they do not amisse, which haue shaken of the yolke and the tyrannye of the Bishop of Rome, & haue recovered agayne by iust and lawfull meanes that old right ꝑ Christ did grant vnto the church. Neither is it greatly materiall, whether graue mē apointed by the church, or ꝑ church it selfe do chuse & ordeyne ministers, either by voyces, or by any other fit & holy way or meanes. For godlines vseth not to vsaule for such matters, so ꝑ all thinges be done holely & according to order.

¶ Decad. 5. Serm. 2.

The Papistes do call the power of ꝑ disposinge of ministers of the church, Ecclesiasticall iurisdiction, and that it consisteth in a certayn prelacie, in so muche that they do affirme that it remaineth in the Pope in ꝑ fulnes of power as cōcerninge the whole vniuersall church. They saye, that it belongeth only vnto the Pope to ordeayne gouerners and prelates in the holy gouermēt of the church, because it was said vnto Peter, Fede my shepe. And they say further, that all Ecclesiasticall iurisdiction cōmeth from the Pope, eyther mediatly or immediatly vnto ꝑ inferior gouernes, whose power is restrey

frō whence cōmeth our iurisdictiō that ꝑ clergie occupieth now.

restreyned within certeyne boundes, at the will and pleasure of him that hath the fulnes of the power. ¶ For the Bysshoppe (say they) hath only power in his owne dioces, and the curat in his owne parish. &c.

They saye, that the power of the Apostelshippe, or of preching of the word of God, is the authority of preaching which Christ gaue vnto his Disciples, whilst he said, go your wayes into the whole worlde & preche the Gospell to euery creature. But they say that all prechers ought now a dayes to be sent to preache of no other then of Peter, that is to saye, of his successor, eyther mediatly or immediatly. &c. Wheras they chalenge vnto themselues ye office of preaching and that no man cā preach lawfully except he be apointed by them, they seke to ouerthrow the word of God, for a present defense of their errours.

Mat. 28.

Mar. 16.

frō whence haue our prechers now their authority of preching.

A limited or restreyned power is not free, but subiect to the absolute & greter power of another, whiche can not do euery thing but only that which the absolute power, or man hauing a greter power, hath granted vnder a certeyne condition.

who hath this absolute power?

An absolute power is ye which is free, & is gouerned or constreyned by the will or law of no other, & such is the power of Christ, which saith in ye Gospell: All power is geuen vnto me, both in heauen and in earth.

Is there any man ye hath this absolute power?

Mat. 11 28
Ihon. 17

Go & preach to all nations, & baptise them &c.
Of this power speketh Iohn in the Apocalips: I haue the keyes of hell and of death.

The power of the church is occupied in .iij. thinges.

The power of the church which is restreyned with in certeyne boundes, is occupied for the most in these .iij. principall pointes, In ordeyning of Ministers of the church, In iudging of doctrynes, and last of all in ỳ disposing of church goodes. If ỳ the church hath receyued authority of making of lawfull Ministers of ỳ churches, surely no man can deny, but that the same church hath authority in deprouing of vnworthy and wicked deceyuers, and to correct such thinges as it iudgeth to be necessary for this order.

The church hath authority to make & depryue Ministers.

Of the Authority of the Magistrate, how far it extendeth, & within what bounds it is limited & restreyned.

Decad. 2. Serm. 6.

This word *Magistratus*, cōmeth of *Magister*, because it signifieth vnto vs the Masters of the people, gydes, & gouerners. The Magistrate is called *Potestas*, that is to say, power, of the power that it haue receyued of God. It is called *Dominatio*, for the dominion or lordshippe that is granted vnto it, vpō earthe. Princes ar called exercisers of lordshippe, because they ar the most excelēt among ỳ people. And Counsellers, of geuing councell; and Kinges, of com-

cõmaunding, gouerning, or rulinge. Aristotell, did define, that a Magistrate was he þ is the keper of the lawes. Plutarch in that litel boke, (wherein he sheweth that lerning is required of a Prince) saith, that Princes are Gods Ministers to loke vnto the helth of men, þ they shuld partly deale, and partly bestowe those good thinges which he graunteth vnto thē. The Magistrate may be thus defined out of the scripture: an ordinance, or making of God, whereby (by þ meanes of the cheife ruler) good mē ar defended, euell men ar punished, godlines, rightuousnes, peace, & tranquillity, both cõmon & priuate, is preserued: wherevpon we gather, that it is a certayne worshippinge of God, to be a gouerner of the common welth, and to exercise the office of a Magistrate.

The Apostell commandeth vs to obey the Magistrate, whether he be a Kinge, or a Senory or assembly together in counsell of excelent persons. for Paule .3. to Titus, Tyt.3. saith: Warne them that they be subiect to the principall powers. &c. And Rom.13. Let Rom.13. euery soule be subiect vnto þ hier power. &c.

Decad. 2. Serm. 7.

It is the office of the Magistrate, to looke vnto religion, and to haue care of it (although there be many mē, that iudge that þ charge & orderinge of religion belongeth only vnto Bysshoppes, & not vnto Kinges,

Princes and aldermen) for the catholicke truth doth teache, that the care of religion doth very greatly pertayne vnto the Magistrate: for the lawes pertayning vnto re-
Num. 27. ligion, were delyuered vnto Josue by & by after that he was receyued to be the cheife gouerner. Who knoweth not, that the greatest charge of the Magistrate is, to kepe the common welthe without hurt and in a good state: but that can not be except, that he prouide that the word of God be shewed vnto his people, & applie the trew worshipping of God thereunto, in so much, that he is made as it were a minister of trew religion. Moreouer God cõmanderth the Magistrate, that the Idolaters and bringers in
Deu. 17. 18 of false worshipping, shuld be greuously punished euen with deathe, as the. 17. and. 18. of the Deuteronomy beare witnes.

To them that saye, that the examples of Josue, Dauid, Josias, and Ezechias, and of other good Kinges, that promoted, set forth and reformed religion, proue not that in the new testamẽt Kinges hath the same authority, we answer: That all these godly Kinges were Christen men in deede, & therefore the examples that ar brought from them ar of sufficient authority, and ar to be applied vnto Christen Princes.

Our demonstration goeth to his end, to proue that ỳ Magistrate by his office ought

to

o lookeynto religiō: if it be fallen, he shuld
mende it agayne: if it be sound and hole,
e shulde kepe it so still, that it may go for-
ard according to the rule of Gods word.
For the lawe of God was geuen into the
andes of the King through the Preistes,
hat he shuld not be ignorant of the will of
God in Ecclesiasticall and Politicke mat-
ers, and so that he shuld gouerne all thin-
es according to this lawe. Iosue the go-
erner of the people of God is set before ȳ
ce of Eleazarus, but he agayne cōmanded
e Preist, and he is ioyned as it were in one
odye to be a Politicke & an Ecclesiasticall
an. Being a Politicke man, he is bound
heare the Ecclesiasticall mā, and to obey
m: & he agayne is bound to obey the po-
icke man in all thinges cōmaunded by the
awe: & therfore ȳ Magistrate is not made
God subiect vnto the preistes as to Lor-
s, but as vnto the Ministers of the Lord
God. The lippes of the Preist, saith Ma-
lachie, kepe knowledge, and they require
e lawe of hys mouth, because he is the
ngell of the Lord of hostes. He that will
t heare such Preistes, reiecteth the Lord,
and careth not for him. Godlye Princes of
Israell dyd helpe suche Preistes, and put
owne false Preistes, and rebuked them
t dyd their office negligently.

Princes ought not to be ignorant in the worde of god.

the princes ar subiect vnto the preistes as to the ministers of god and no otherwise.

Malach. 2.

And in an other place Bullinger saith. Of these we do gather, that it is the proper office of Priestes, to determyne of religion and the word of God: & that it is the office of the Princes, to helpe the Priestes, and to further and defend trew religiō. But if the Priestes will not do their duty, it is ꝑ proper office of the Princes to correct them, & bring them into right order, & according to the word of the Lord, to take order, and to apoynt that which is necessary for religiō.

After that we haue declared, that the care of religion, and Attending of it, belongeth not alwayes & only to Bishoppes, but also vnto the Magistrate, and that he may take order concerning religion: Let vs serch out now, what lawes he ought to make concerninge religion. It is not meete ꝑ any King or Magistrate shuld think that he hath any authority geuen him to make new lawes of the worshipping of God or of the misteries or sacraments. For euery Magistrate as he is ordeyned of God, and is his officer or minister, so he ought to obey God and the lawe, or the word of God, and to loke vpon this ernestly, ꝑ he do hange only vpon him. The scripture, which is the word of God, doth plenteously ynough set out & declare all thinges whatsoeuer perteyne vnto trew religiō, Eue the Lord forbiddeth to put any thing to his word, or take any thing frō it.

ther-

Therfore ꝑ Magistrate can make no new
lawes for the worshipping of God, but re-
quyreth religiously ꝑ old lawes, kepeth thē,
applieth them, and spredeth them abrode in
he kingdō which God hath graunted vnto
im. For this purpose maketh it, that the
ooke of the lawe of God was geuen vnto
he Kinges of Israell, out of ꝑ which they
ight take a rule of doing all thinges that
hey ought to do by their office. For ꝑ Lord
yd vnto Iosue: Let not the booke of this Iosue. 1.
we departe frō thy mouth, but thow shalt
e exercised in it day & night, ꝑ thow mayest
epe and do according to all that which is
ritten in it. &c. Therfore deuout and holy
rinces most faithfully and diligently in-
uor themselfes to deliuer vnto the people
e preching of the word, the lawes, rites, &
atcutes of God, and to hold them and pre-
rue thē amongst the people, and to set thē
enteously abrode. But wicked gouerners 1. king. 11.
s Ieroboam) doth contrary, for Ahias ꝑ
ilonite sayd to Ieroboam, so saith ꝑ Lord:
how shalt raigne after thy hartes desyre,
nd shalt be a King ouer Israell, and if that
how shalt kepe all thinges which I com-
and the, and wilt walke in my wayes, as
d my seruant Dauid. &c. But that wretch
garded not those large promisses, for he
st away the word of God, despised ꝑ tem-
e of Ierusalem, & the right worshipping,

and put away the Leuites, and made vnto him priestes of the dregges of ẏ people, byl-ded new temples & adorned: nay deformed them with idoles, and ordeyned sacrifices, ẏ were not mentioned in the word of God, and he offred and apointed a new kinde of worshipping, and inuented a new kinde of religion, and although he desired to seme willing to worship God, yet God condem-ned him for a wicked persone &c. And the King Baasa no better nor made wyser by ẏ miserable example of his predecessor, goeth forward to set out a strange religon cōtra-ry to the word of God, and to continew it that was begon of Jeroboam, and to dely-uer it vnto the people, and to set it abrode & to defend it, but the Lord said vnto hym: For as much as I haue promoted the from the dyrt and myre, and haue set the to be a Prince ouer my people of Israell, and thow hast walked in the way of Jeroboam, and
.king.16. hast made my people of Israel to sin, to styr vp me in their synnes: behold, I will cut of the posterity of Baasa, and I shall set thy house as I haue set the house of Jeroboam.

Let all Princes and Magistrates lerne by these wonderfull examples, that they make no new religion, neither change the old and lawfull worshippinges apointed of God. Our Lord is good & faithfull, & hath apoin-ted the trew religion fully, simply, plainly

and

and perfitly in his word: & hath deliuered them ernestly alwayes to be kept. Therfore let all men hold this religion, and die with this religion, who will lyue for euer. They ar punished from heauē, whosoeuer wil put to, or take away from this religion, and the worshipping ordeyned of god. Marke, o ye Princes, these thinges well, for here vpon groweth the matter, and cause both of felicitie & infelicitie. he that hath eares to heare let him heare. Let no man suffer himselfe to be led out of the way by good intentions, (as they do apeare) but in very dede vayne and vngodly. For God loueth obedience better then sacrifice, neither doth the ordinaunces of God, nede any of our florishing colours and painted deuises. But as concerning politike matters, the very heathen men made honorable report, and cōmended greely the lawes of Kinges & Magistrates. Plutarch called the lawes, the lyfes of the citties. Demosthenes expressedly confessed, that the lawes were the giftes of God. Cicero calleth them the bandes of ẏ citty, without the which shuld be losed and scattered abrode the fundatiō of liberty, & the welles of equitie & honestie. For in very dede lawes ar the most strongest sinewes of the cōmon welth, & the lyues of the Magistrats, in so much that the Magistrate can not lyue conueniently and fitly, and gouerne the cōmon

1. Sam. 3

welth

welth: without lawes, neyther can ẏ lawes lyue and excercise their strength, without the Princes. Therfore the Magistrate is ẏ lyuing lawe, & the lawe is the doom Magistrate. The lawes ar made lyuely & spekinge, when they be executed and applied. Those princes do not vnderstād this, which say, we ar the lawe: for they do vnderstand that they may cōmaund whatsoeuer their lust moueth them to cōmaund: and that it ought to be receyued of all men for a lawe, whatsoeuer they cōmaūd: but this is without doubt tyrannical. & so this verse which is taken out of ẏ Poet smelleth plainly of tyrāny, *Sic volo sic iubeo, sit pro ratione voluntas.*

agistrats
ay not do
s they wil
ut as they
re directed
y ẏ worde
f God.

So I will, and so I commaund,
Let will in place of reason stand.

In dede, ẏ Prince is the liuing lawe, if his mynd obey the lawes that ar written, and do not dissent frō the lawe of nature. Therfore the Magistrate and lordship, ar subiect vnto lawes. For except the mynd of the prince do consent vnto the lawe, & haue the lawe written in his brest, & expres the lawe in his word & dedes: he is not to be called, either a Prince, nor yet a good mā. Agayn a good Prince or Magistrate is Lord ouer the lawe, & is a Master of the lawe: not because it is lawfull for him to treade thē vnder his feete, or to set vp and downe lawes for hys pleasure: but that he may exercise

them

them in the people, and applie them as nede shall requyre: and after the same manner he may moderate and interprete them.

¶ That Christ is only ẏ head of the church and no other. Decad. 5. Serm. 2.

Christ is neuer separated frō ẏ church, neither doth the church lyue of any other then of Christ, who although he be absent from the church militāt in his body, yet is he most present with it in his spirit, working, and gouernyng, in so much that he nedeth no vicar to supply his rome in earth, when as he is cheife gouerner him selfe alone, & is only the head, thonly Kinge, alone the hiest priest, & Abideth the sauiour of his church for euer. For the Lord sayth in Ezechiel: I will steere vp one shepherd ouer my shepe, which shall fede them, to wete, my seruāt Dauid: he shall fede them, & he shalbe their shepherd. What hath he said? ẏ there shuld be one shepherde & prince of ẏ church. Loo, here he doth plainly make mention of one. But who is that one? That doth he expound and saye, my seruant Dauid, that is Jesus Christ, (that bud or ofspringe of Dauid,) whom ẏ authority of the Gospel doth euery where call the sonne of Dauid, he is not a pastor only in name, & by a tityl, but in very dede, for he fedeth his shepe, & also is in the myddes of them, for he said expressedly

Ezec. 34.

ſedly in the Goſpell: Wherſoeuer .ij. or .iij.
Mat.18. be gathered together in my name, there am
I in the middes of them. And in an other
place: I wilbe with you vnto the end of the
Mat.28. worlde. Now if he be preſent with his chur-
che, he nedeth no Vicar to ſupply his rome
for lacke of his preſence. For a Vicar occu-
pieth the rome of him that is abſent. Ther-
fore whereſoeuer there is any Vicar know-
ledged, there reygneth not Chriſte, but An-
tichriſte. That ſhall appeare more clere and
ſurer, if we wil waye what meaneth it that
Chriſt is the head of the churche. He is the
head, the lyfe, the helth, and the light of the
churche, the ſupreme Prince of all the faith-
full, who both can & wil be preſent at all ty-
mes with ꝑ hole church ſcattered through-
out the whole worlde, to heare theyr praye-
ers and petitions and to helpe them in all
thinges, without blaſphemy and ſacrilege. Therefore Chriſt alone (beinge very
God and very mā) abideth the only head of
the church. They that hold that the Pope
of Rome is the head of the church militāt,
know not what they do, nether what they
ſaye, or ellis wittingly and willingly they
blaſpheme the Son of God, whom they will
not ſuffer to reigne ouer the church alone. S.
Epheſ.1. Paule ſaith Epheſ.1. God raiſed vp Chriſt
from the dede, and hath made him ſit at his
right hand in heauen aboue all principalite

and

and power, strength and lordshippe, & above euery name that is named in this worlde, and in the worlde to come, and he hath subdued all thinges vnder his fete, and he hath geuen him to be aboue all thinges the head of the church, which is his accōplissement. And the same Paule saith Ephes. 5. Christ is the head of the church, and the same geueth helth vnto the body. It belongeth vnto the head, to geue helth vnto the body, and to gouerne it. No man perfourmeth that, saue only Christe: therfore he abideth only the head of the church, specially whē as the church is the spirituall body of Christe, and for that cause can not haue an head of flesshe, except men be disposed to make a Poeticall monstre of the churche. For Christ is the head of the churche, not because he is a man, but because he is bouth God and mā.

Ephes. 5.

none can be head of the church except he be god & man.

To whom with the Father and the holy Goost be laude, prayse, glory, and dominion for euer & euer world without ende,

Amen.